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# CHRISTIAN WORLD.

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## RUSSIA AND THE RUSSIANS.

No country in Europe is so convulsed at this moment as Russia.\* That vast Empire, at least the European portion of it, is agitated in the most fearful manner. In the large cities, especially in St. Petersburg and Moscow, the two capitals of the country, besides occasional popular outbreaks, there have been many and destructive conflagrations, in which the poor as well as the rich have greatly suffered. The causes of these extensive acts of incendiarism are not well known, but it is believed that they express the dissatisfaction of those who demand more liberal political institutions—institutions which shall secure to the middle classes, if not to all classes, of the people some share in the government. It is well known that the students of the Universities of St. Petersburg and Moscow, and probably those of Kasan, Charkoff, Kieff, Dorpat, and Helsingfors as well, are importunate for a Constitution. Nor can we wonder at the fact, inasmuch as even once most despotic Austria is moving in the business of giving her subjects the boon of a Constitutional Government; whilst Prussia has given her people one within the last fifteen years. It is not astonishing, therefore, that the intelligent classes of Russia, which may fairly be represented by the Universities, are beginning to be clamorous for a blessing which nearly every nation in Christendom now enjoys.

The present Emperor, Alexander II, now in his 45th year, is a most amiable and enlightened prince, and possesses more character than he has credit for, although he has not that iron-will for which his father Nicholas was distinguished. Perhaps it is quite as well that he has not. His amiable disposition, united to extensive knowledge of the nature of civil government and the duties of the station to which the providence of God, acting in accordance with the laws of the Empire,

\* It is a significant fact that the great celebration of the founding of the Empire by Ruric and his Northmen, one thousand years ago, has been postponed from the 26th of August (1862) to a future day, on account of the state of the country.

and not his own ambition, or even choice, brought him, admirably fit him to govern in a wise and reasonable manner. In this spirit he has governed that vast empire for seven years. And what years! The first two were devoted to the closing up of the disastrous war in the Crimea, and repairing the losses and humiliation of Russia. Next, the new Czar's attention was directed to the projecting and establishing of a great system of railways in all parts of the Empire, including even the recently acquired Valley of the Amoor on the confines of China.

But the most gigantic undertaking of Alexander II. has been the liberation of the many millions of serfs of the Empire. Of the origin of this portion of the population of Russia it would be foreign to the nature of the present article to attempt to speak: it is a complicated and difficult subject to treat. Respecting their *number* in 1857, when the question of their emancipation began to be discussed, as well as their present number, very different accounts are given by the foreign reviews and newspapers. During our second visit to Russia, made in 1840, the Minister of the Interior, Count Stroganoff, and the Minister of the Public Domains, Count Kiesseléff, assured us that the serfs of the Crown (Crown-peasants, as they called them) were in round numbers 20,000,000; those belonging to the members of the Imperial family, as *apanages*, were 1,600,000; and those who belonged to the nobles were 26,500,000; making a total of a little more than 40,000,000 souls. It is the last named class, the serfs of the nobles and other landed proprietors, whose liberation the Emperor has been aiming to effect. As to the others, their condition has been far better than that of the serfs of the nobles; and in fact they are unwilling to be called *serfs*, calling themselves *freemen*, because they belong to the Emperor! Their turn will come by and by.

The Emperor Alexander I., nearly sixty years ago, by a ukase, ordained that the serfs in the Baltic Provinces should be set free in three periods of ten years each. The last of these decades ended in the earlier part of the reign of the late Emperor Nicholas. There are, therefore, no serfs in the Baltic Provinces; neither are there any in Finland, nor in the modern kingdom of Poland, the part of old Poland which Russia obtained at the Congress of Vienna, in 1815,—with its 5,000,000 of inhabitants. Thus there have been no serfs on the western side of Russia, comprising the countries just named, which are the most civilized portion of the Empire, for many years.

The Emperor Nicholas had a heart, at one period of his reign, to free the serfs, and took some steps in that direction; but he was deterred from going further than *recommending* to the nobles to set their serfs free, selling them the lands, or a portion of them, which they cultivated, and requiring payment at fixed but reasonable intervals of time.

And many complied with the Imperial recommendation. We knew well a nobleman who liberated 7,000 serfs, selling them at a fair price as much land as they could cultivate. His revenue from them, whilst they were serfs, was about \$20,000.

After much deliberation in the Imperial Council, and consultation with Governors of Provinces and leading nobles, who were requested to act in committees in relation to the matter, the present Emperor entered in 1857, upon the great but hazardous measure of the liberation of the serfs of the nobles. Of course, it was from the nobles that the chief opposition was to be expected. Some favored the scheme, especially in those western provinces, or "governments" as they are called, in which *serfage* still existed ; but the great majority of the nobles bitterly opposed, as much as they dared.

At first, it was proposed to accomplish the measure in twelve years ; but it was soon found necessary to reduce the term to six, the last year of which is now passing away. During the first four years, the condition of the serfs was not essentially changed. At the end of that period, they were declared *free*, but they must remain two years more where they were, and during that period come to an agreement with their former masters with regard to the houses and lands which they occupied. It was provided by ukase that the intervention of the Government should take place, where needed, in the second of those two years, or the sixth of the term, to reconcile the parties where an agreement had not been reached. *It is just here that the greatest difficulty has occurred.* Some of the nobles are averse to selling their lands to the serfs ; in many cases the serfs refuse to give the price demanded ; and in many cases also refuse to give any thing at all, maintaining that the land is theirs by right of long occupancy and cultivation ! In some cases the "communities" of the serfs—for the serfs have extensive communities, or organizations, that have large municipal powers, such as looking after the roads and bridges, caring for their own poor and sick people, and many other objects, and have their *saving banks* and charitable institutions—have taken up the matter, and lay a claim to the land ! The whole subject is complicated enough. The nobles have not the power to enforce their views and make the people work for them, and on their terms. When they attempt any thing like this they are soon compelled to fly for safety to the great cities or the military posts ; and the serfs resort in such cases to their old practice of *burning* the houses and other buildings of the proprietors.

Certainly Russia is passing through a fearful process. Great wisdom and prudence and patience on the part of the Emperor and his ministers are needed, and much time to bring the country through it. There are probably no two men in all the world whose position is more trying than

that of Alexander II, Emperor of all the Russias, and Abraham Lincoln, President of the United States. Their positions are even very much alike ; for although civil war has not yet actually commenced in Russia, no one can assure us that it may not on any day burst forth. In both cases slavery lies at the bottom of the trouble ; in Russia that of 23,000,000 or 25,000,000, less or more, of white people ; in the United States that of 4,000,000, or thereabouts, of black or colored people.

#### RUSSIA AS A FIELD FOR EVANGELISTIC LABORS.

No country in Europe has greater claims on the friends of the Gospel than Russia. Its very *vastness* is fitted to arrest our attention. Russia in Europe is larger than all the rest of Europe. But the Russian empire, comprising as it does so large a portion of Europe, the entire northern end of Asia, and the north-western part of North America, is quite one-seventh part of the habitable globe, for it contains all of eight millions of square miles. In size it is about equal to the British empire. Russia in Europe has more than 62,000,000 inhabitants ; while the entire empire has very nearly 70,000,000, not 79,000,000, as some of our newspapers have asserted.

The *position* and *influence* of Russia make it one of the most important countries for Christian effort. The Russians are Asiatic in their origin, manners, instincts. Their desire for conquest is very much in the direction of Asiatic countries, or Asiatic people, rather than the countries of Western Europe. And if the Russians possessed as much knowledge of the true Gospel as the English, they could and would do great things for the salvation of the entire Asiatic continent.

But the greatest reason of all why we should desire the evangelization of Russia is to be found in its *need of the Gospel*. More than sixty millions of people in Russia are Christians in contradistinction from the remaining millions of the population, which are Jewish, Mohammedan, Pagan. There are not more than 2,500,000 of Protestants in the entire Russian empire, while there are 7,500,000 of Roman Catholics, and quite 50,000,000 of followers of the Greek Church, including the various branches of *schismatics*, or people who have, for one cause or another, separated from that church, but retain, in many cases, many of its ceremonies and worst errors.

The Protestant Churches of Russia are to be found mainly in Finland, the Baltic provinces, (Esthonia, Livonia, and Courland,) and in the dispersed German colonies in the southern portions of Russia in Europe, and the Trans-Caucasian provinces in Asia. And while it is true that a resuscitation of evangelical Protestantism is going forward among the Protestants of Russia, it is to be deplored, that there is even yet comparatively but little spiritual life in their churches. Still, the



religious condition of the members or followers of the Greek and Roman Catholic Churches is incomparably worse than that of the Protestants.

From 1818 to 1825, in the last years of the Emperor Alexander I, much was done by the Russian Bible Society to print and circulate the sacred Scriptures. But the opposition of the hierarchy of the Greek Church, which is the *national church* of Russia, though all others are tolerated, triumphed, and the "Russian Bible Society" was *suspended* when Nicholas came to the throne ! It remains suspended till this day. But the "St. Petersburg Bible Society" was allowed to be formed in 1831 by the Protestants, and for their benefit, or rather for the benefit of the population that is not included in the great *National Church*—the "Holy Apostolic Church." That Bible Society has done much to circulate the Word of God in the Finnish, Esthonian, Lettish, German, Polish, Armenian languages, especially in the first three or four of these.

We have been gratified to learn that the Imperial government has directed that the Bible be translated into the modern Russ, the vernacular language of what may be called the great Russian or Slavonic race. It was high time. Only the New Testament, the Pentateuch, the book of Judges, and one or two other portions of the Old Testament were translated and published by the Russian Bible Society just spoken of, and the translation of them is said by the Russians not to be good.—What the translation now making under Imperial auspices will prove to be, we cannot predict. Our expectations are not high, for the Septuagint has as much influence in the Greek Church as the Latin Vulgate has in the Roman Catholic. The Gospels and Acts of the Apostles have been printed, and 200,000 copies have been circulated ! Let us praise God for this. Even a poor translation of the Bible is better than none.

While there is but little true apprehension of the glorious Gospel of our Lord in the Greek Church, we have no doubt the Saviour has his "hidden ones" in the bosom of that communion, who will be "His in that day when He makes up His jewels." Bishop Tehon, in his day, was a faithful preacher of the Gospel. He was the author of many books. Several of his writings are circulated as tracts. There are some true followers of Christ among the "Separatists," or schismatics in Russia, although the greater part of these people, amounting to several millions, seem to be as ignorant of the pure Gospel as the Church from which they have seceded. The best of them, we apprehend, are the *Molokani*, in the southern part of Russia in Europe. There certainly are many excellent people among this sect, which seems to have had its origin in reading the Scriptures ; probably some of those copies, nearly half a million in number, which the Russian Bible Society had put into the hands of the people before its noble career was arrested in 1825 by the late Emperor.

In no country in the world is the mode of doing good by religious tracts of more importance than in Russia. The censorship, though very rigid, has permitted the printing of a very large number of tracts, a work which a little band of evangelical Christian brethren in St. Petersburg have been for many years prosecuting. Of late, the government has greatly encouraged the Temperance cause, by freely allowing the publication of tracts on that subject.

One of the grandest methods of doing good in Russia is to employ suitable agents to sell or barter religious tracts at the great fairs at Nishni-Novgorod and other cities in the empire. In this way, sometimes 100,000 copies and more have been circulated in a single year. Our American and Foreign Christian Union, when it bore the name of the Foreign Evangelical Society, once and again employed an excellent young Englishman, who knew the Russian language well, to go to the great fairs of Russia and sell Religious Tracts. Of course a large number have been circulated in other ways. In many parts of Russia the number of people who can read is small, so far as the *masses* are concerned. The people of Finland being almost all Protestants, know how to read. The same is true to a great extent in the Baltic provinces.—The Poles too can far more generally read than the people who belong to the Russian or Greek Church.

The desire for religious tracts in Russia is very striking. The poor people who have had the good fortune to get one at, or by means of, the great fairs referred to, often value it more than we do an octavo volume. The Russian traders who come to the fairs will often exchange a coarse cotton handkerchief, worth ten or twelve cents, for a tract, which they will carry into the heart of Siberia, or any other part of the empire from which they have come.

We were once driving along the gulf of Finland, in company with a pious young English merchant, returning from Oranienbaum, the summer residence of the late grand-duke Michael, to Peterhoff. It was a beautiful summer afternoon. We had not proceeded far till we found ourselves near a small bathing establishment of the grand-duke. It was erected for the benefit of his daughters. A soldier was guarding the causeway or bridge that extended from the land to the little house in the water. We stopped to examine the establishment. The soldier was a pensive-looking man from Finland, but spoke the Russian and Swedish languages well. He was very civil in his manners. After we had left him and returned to our carriage, happening to look again towards the little bath-house, we saw the soldier standing where we had parted with him, with his hat in his hand, reading a book. At our request the English merchant returned to inquire what it was the soldier was reading so reverently. He remained some time engaged in conver-

sation with him. When he came to us he was so affected by what he had seen and heard, that it was some time before he could relate it.— He said the book which the soldier was reading was a tract in the Swedish language, which he knew, as many in Finland do, and related to both Temperance and the Way of Salvation. Said the soldier, “I have had this book two years, and I read it every day. It is the only book I possess. Since I commenced reading it I have never tasted a drop of brandy, nor will I as long as I live; and I have learned from it the way of salvation through Jesus Christ, and I am daily endeavoring to get ready for heaven. I cannot expect to find much happiness in this world as a Russian soldier; but I am looking forward to that *eternal life* which the Saviour has promised me.” Deeply touched by this simple and beautiful story, the young Englishman put his hand into his pocket, and gave to the soldier money enough to get a Bible and many tracts, and told him where to find the Bible and Tract depository in St. Petersburg. “Oh,” said the soldier, “I shall then have a Bible! I never expected to enjoy that happiness. I shall not be able to go up to St. Petersburg for some weeks, but some of my *mess* will be going up soon, and I will send up by them and get the Book of God.”

#### A BRIGHTER DAY IS COMING.

Whilst the Government has ordered the Bible to be translated into the vernacular of the great Russian people, the printing of the New Testament has been commenced; and whilst there is much doing to circulate the Scriptures in Finland, the Baltic Provinces, and among the dispersed German colonies in the empire, it is a matter that calls for devout thanksgiving that the interests of evangelical religion are advancing among the Protestants of Russia. In Finland, there is a growing spirit of Foreign Missions, as we stated in “THE CHRISTIAN WORLD” for July. This is indeed good news. But we have equally good news from Livonia, one of the Baltic Provinces. At the meeting of the Lutheran Synod of that province, last year at Bolmar, a very interesting discussion respecting Foreign Missions took place. This Synod sends its missionary contributions (last year about 5,000 rubles, or \$4,000,) to the Lutheran Missionary Society of Leipzig. A deputy of the Synod to the annual meeting of the Leipzig Society made a report. One clergyman stated that in his parish four Esthonian boys, the sons of wealthy farmers, were preparing, with the consent of their parents, for the foreign missionary service, and were to be sent, toward the close of the year, to the Institute of Leipzig. Several motions for establishing a Russian Missionary Seminary, and for selecting some missionary field of their own, were referred to the dioceses, and will be acted upon at this year’s Synod. At the close of the Synod, a young minister who

had just finished his studies at the University of Dorpat, and who was on the point of entering the Missionary Seminary of Leipzig, in order to prepare for the mission in India, was solemnly ordained.



## INTERESTING FACTS ABOUT IRELAND.

At the late meeting in Edinburgh of the General Assembly of the Free Church of Scotland, there appeared a deputation from the General Assembly of the Presbyterian Church of Ireland, whose addresses on the peculiarly interesting "transition condition" of the "Emerald Isle" were heard with the deepest attention. The Rev. Mr. McNaughton, now of Belfast but formerly minister of the High Church, Paisley, (Scotland), was at the head of the deputation. The following passage is from his very able speech on the great change which is silently going on in that country—but not so silently as to escape the keen notice of Dr. McHale, the most strenuous of all the Romish Bishops in that land. Its statements are not only in the highest degree important and interesting, but also entirely reliable.

"Ireland has of late years been undergoing greater economic changes than any other portion of the kingdom. When I tell you that, within the short period of nineteen years—since the period of the Disruption—£30,000,000 worth of land have changed hands in the Encumbered and Landed Estates Court, involving a change of property, and introducing an immense amount of capital, energy, and agricultural skill, that are telling confessedly upon the aspect of the country—assimilating Ireland more to Scotland and England than in former times; and that these changes like those which Dr. Begg brought out so admirably the other evening in his "Report on Houses for the Working Classes," will naturally tell upon the people—you will easily see that they give us facilities of a peculiar character for the introduction of the Gospel concurrent with these economic changes. Changes as great in the population have been going on no less extensive. Two tides have been streaming over Ireland—one in the direction of Australia and America, to some extent also to Scotland and England, going out of Ireland; and another, chiefly coming into Ireland from Scotland; and I trust in its character and consequences, like the gulf streams, which bring fertility and health. Generally speaking, the outgoing element has been a Roman Catholic element, the incoming a Protestant element, and especially a Presbyterian element from Scotland. We have no doubt that these two changes together, the outgoing and the incoming, will tend to make the South and West of Ireland somewhat like Ulster, and like the changes which took place some years ago in our own beloved land. In 1848, the population of Ireland was in round numbers eight millions and a quarter; in 1861, it was five and three-fourth millions, making a decrease on the gross population of two and a half millions, or nearly the entire population of Scotland, if you except Edinburgh and Glasgow. You may thus have an idea, from the decrease of the population on the one hand, and the introduction of capital on the other, of the economic changes that are going on in Ireland. The great mass of the population who have left home consisted, as I have said, of the Romish element; while of those who have come to Ireland, there have been hundreds from Scotland, tending to change still more the relative proportions of Roman Catholic and Protestant, giving accessions that

constitute centres of light and influence to the Protestant Churches in that dark land. I have here a map drawn up by Mr. Miller, Prince's Street, Edinburgh, with red dots showing upon it the places where Scotchmen had settled; and I put it into the hands of the Moderator for his information. This map is indicative at once of the migratory and also the gregarious character of our Scottish countrymen. You will observe that a large number have come from Scotland, and that wherever a Scotchman has fixed himself others have come and settled down beside him."

#### PROGRESS OF EDUCATION IN IRELAND.

The Irish Presbyterian Church has been wise enough to avail itself of that National system of Education which, with all its flexibility, is so detested by the Ultramontanists both in and out of Parliament, and Mr. McNaughton states that there is not a Presbyterian school connected with it in which "we have not liberty to teach the Bible and the Shorter Catechism." More than this, the power of reading among the peasantry is enormously developed. In 1843 there were only 282,000 children in the national schools, out of a population of eight millions and three-quarters; in 1861, out of a population reduced to five millions and three-quarters, the number was 804,000 children in the same schools, showing an increase of half a million in less than twenty years! Thus "a suitable field" is opened up for the employment of colporteurs to scatter the Bible and other religious books over large districts of Ireland, where formerly to have sent the Bible would have been to spend money and strength in vain.

#### EVANGELIZATION IN IRELAND.

The Churches of Great Britain, said Mr. McNaughton, also are now seeking to evangelize a country which so long was neglected. The Episcopalians have a vigorously managed mission; the Independents, the Methodists, and the Baptists are each engaged in missionary operations in the country; the United Presbyterian Church is walking in your footsteps, and have this year resolved to organize a mission to Roman Catholics, making Dublin the centre of their operations. I also rejoice to learn that men of truly evangelical spirit in the Established Church of Scotland, look to Ireland as a glorious field to organize a mission to Roman Catholics.

#### RECENT AGRARIAN MURDERS.

The recent Agrarian murders—shielded and sympathized with by the peasantry—were referred to by the speaker, and amid loud tokens of assent and approval, he avowed his conviction that the "Confessional" is the murderer's encouragement, for "he feels and knows that he can obtain absolution for his crime." All the more, therefore, should the Churches seek to rescue Ireland "from the fangs of Popery." At the same time, Mr. McNaughton said that the present was little more than a time of "sowing," and that there is no country connected with our-

selves that is so strongly impressed with the Ultramontane spirit, and the religion of the people is becoming more and more that of Mariolatry.

#### PROGRESS OF PRESBYTERIANISM IN IRELAND.

The external prosperity of Irish Presbyterianism was pointed out, in the fact that within the last seven or eight years the missionary contributions had risen from seven or eight to about fourteen thousand pounds, and that £60,000 had been collected for churches and manses. The extension of the Church to the West of Ireland was also described by another member of the deputation, the Rev. J. L. Rentoul. Not less than one thousand Scottish families have emigrated thither, and six new congregations have been organized recently. Then, in Connaught, there are twenty-three missionaries, or stated ministers—two of them converts from Romanism. To aid these laborers, there are twenty Scripture-readers, fourteen of whom paid, in one year, 15,396 visits, and conversed with nearly 40,000 persons on the subject of personal salvation. As the result of this mission, nineteen new congregations have been organized, and eleven new churches and ten comfortable manses erected. There are now twenty-one mission fields, with forty-three mission stations. There are, besides, fifty-six day and Sabbath schools, in which 9,680 children have received a sound religious education. "I have examined," said Mr. R., "one thousand of these children, and never have I found young persons better instructed in the doctrines of our holy religion."

#### THE REVIVAL OF 1859 AND ITS FRUITS.

The present fruits of the Irish Revival in 1859, were specially noticed by the Moderator of the Irish Assembly, in answer, as it were, to the natural inquiries, "Have all the effects of these awakenings passed away? Are there any blessed results? Are you still of opinion that it was a work of grace, and a time of refreshing from the presence of the Lord?"

"Here, again, I speak with all due humility and caution. I believe that, during that wondrous time of revival there were three hands at work in Ireland—the hand of the devil, sowing tares among the wheat; the hand of man intermeddling with the works of the Lord; and the hand of the Spirit, doing wondrous things in righteousness. Much of the excitement—I might say almost all of it—has passed away. Much of the good seed, I grieve to say, growing up from what we did not at the time conceive to be stony ground, has met with the fate predicted in Scripture, and has borne no wheat. But there remains still to the praise and glory of the grace of God, abundant blessed fruits, that testify to the great fact that God was working in the midst of Ireland, gathering in the precious souls of men. We can say, upon the best authority, that very many precious souls have given evidence of having undergone a true work of conversion, and are now living in the fear of God and for His glory. We have found that, after all abatement was made on the score of excitement and mere emotion, and after all abatement was made on the score of those who only fancied they were under Divine influence, but who turned out to have been laboring under some kind of deception, there still remains authenticated

cases of actual conversion. There also remain *many cases of precious quickening of God's own people*, who are being roused and raised to higher development of the Christian life, and are becoming standing evidences of God's mercy in the midst of a benighted people. There has been, moreover, a *large addition to the number of those who steadily wait upon ordinances, and the number of children attending our Sabbath Schools and other means of ministerial instruction*. Besides what I have mentioned, there is another gratifying proof of the good of revivals, viz. : that those laboring in the ministry have far less difficulty than before in finding suitable agents to carry on our schemes of Christian enterprise and Christian benevolence."

REPLY OF THE MODERATOR OF THE FREE CHURCH OF SCOTLAND.

The Moderator of the Free Church, the celebrated Dr. Guthrie, in his address to the deputation, gratefully referred to the sympathy of the Ulster people with the struggles of the Evangelicals before the Disruption, and to the extraordinary welcome and hospitality received in several visits from them. "We found even the Irish ministers coming forward to contribute to our funds—denying themselves luxuries that they might supply our treasury with useful means. The fact is, we came away from Ireland to fight our battle here, like giants refreshed with new wine."

He concluded as follows : "I am happy to find that you are taking possession of the land on the other side of the Channel. You are very like the Israelites of old, when they went into Canaan : you have got a footing in the country, and I hope you will go on and never rest until you are successful in driving out ignorance, superstition, priestcraft and Popery, and shall exterminate the Hivites and Perezites in the land.— [Laughter and loud cheers.] We give you a hearty welcome, and with the greatest delight and pleasure, and from the bottom of our hearts, we say, God speed you." [Loud cheers.]

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## WHO ARE INTOLERANT ?

ONE of the smallest and most respected religious bodies in the United States is the Reformed Presbyterian. It is now, and has been for several years, divided into two Synods, which are entirely independent of each other. Each has not far from seventy churches and as many pastors. Both branches, or sections, have men of ability and zeal for leaders. One branch has a Theological Seminary at Philadelphia ; the other at Alleghany City, which is in reality a part of Pittsburgh.—The Synod of one of these bodies recently met in Pittsburgh. Among other acts, it adopted a Report on "The State of the Country," in which are some of the peculiar tenets of that respectable portion of our American Zion. It pronounced the Constitution of the United States "unchristian, inasmuch as it puts false religions on an equal footing

“with Christianity ; and does not recognize the existence of a Supreme Being, the moral dominion of our Divine Mediator over the nations, and the duty of the nations to submit themselves to His authority and law.”

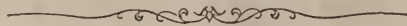
A Western organ of Rome, the Pittsburgh *Catholic*, in speaking of this Report, quotes the above-given passage, but perverts monstrously its meaning. Among other things it says :

“To come up to *their* idea of a free charter, a Constitution should proscribe all false religions, that is, all religions which they think false ; or, in other words, all religions but the Reformed Presbyterian. This is modest ; but such modesty has always belonged to genuine Protestantism. Protestants have always been loud in their clamor for liberty of conscience, but liberty for themselves, proscription and oppression for others. They have never been content with ‘a fair field and no favor.’ Conscious of the weakness of their cause, or from the innate intolerance of error, they have every where invoked the aid of the civil power to uphold their isms, and to humble and oppress all who differed from them.”

The wonder to us is, how any man, be he Romanist, or Infidel, Jew or Gentile, that has any pretensions to ordinary knowledge of history and the present state of Christendom, can have the assurance, not to say audacity, to write and publish such a paragraph as the above.—Very justly does the *Presbyterian Banner* say, in commenting on it :

“Instances of illiberality on the part of Protestants are on record. But in most cases it was the illiberality imbibed from Romanism. And it was always short in duration, and restricted in extent. Compare Protestant countries with Roman Catholic countries and see where religious freedom exists. Where is conscience free ? Where is there entire liberty to speak religious sentiments, and publish, and build churches, and attend worship, and endow institutions, and make converts ? Is it in the Pope’s dominion—in Italy, Spain, Austria ; or in Protestant countries—the United States, Great Britain, Prussia ? A religion, like a tree, is known by its fruit, and who ever heard of freedom of worship for all, to the extent of toleration and protection, in a strictly Papal country ? Where Romanism is feeble and wants favor, it professes great liberality ; where it has power, and can do as it pleases, it acts most tyrannically. Test its character where it has long existed, and has full sway, and there learn its true nature and spirit.

Give us in Spain, Italy, France, Austria, the same liberty which Romanists have in England and the United States, and we will soon have Bibles, tracts, missionaries, and churches, in those lands in vast numbers. Equal freedom is what we desire, and equal protection. We ask but for what we give.”



## PRESENT EXTENT OF THE CHURCH OF ROME.

THE following important article on the “Extent of the Church of Rome at the present time” is from the pen of Professor Schem, and first appeared in the columns of *The Independent* of June 19. It will be seen that its statements are derived from reliable sources. Professor Schem, we take pleasure in saying, prepares the condensed notices of the facts and occurrences in the foreign religious world, which form so



valuable a feature of the religious journal just named, and also those which are given in several other periodicals.

The organs of the Roman Catholic Church point with high gratification at the large increase of episcopal sees, of monastic orders, and of foreign missions during the pontificate of Pius IX. They find in this fact some consolation for the loss of temporal power and of privileges, which the Church is just now suffering much against her own will, though undoubtedly to her great spiritual advantage.

A full account of the present number of episcopal sees in the Roman Catholic Church, and of their increase since the accession of Pius IX, is given in the Statistical Year Book for 1862. The new volume, which has been compiled by Professor Ciccolini, the editor of the official *Giornale di Roma*, is much more complete than any previous one, and the only official source of information of this kind. At the time the Year Book was published, the College of Cardinals, which is styled the "Sacred College," consisted of sixty-one members; one cardinal had been reserved *in petto*, (not yet publicly announced), and eight seats were vacant. The oldest member of the college, Tosti, was 86 years old; the youngest, Ferretti, 45. Of the members made cardinals by Leo XII, only one, Barberini, survives; from the time of Gregory XVI, 18; and 42 have received the "red hat" from the present Pope. No less than 59 cardinals have died during the pontificate of Pius IX. As to the nativity of the cardinals, it is well known that the great majority of them are Italians. France has 6, Austria (exclusive of its Italian provinces) 5, Spain 2, Belgium, Prussia, England, Portugal, each one.

The episcopal sees consist of 12 patriarchates, 145 archbishoprics, and 677 bishoprics. Of these, 89 have been erected by Pius IX, and, at the time of the compilation of the Year Book, 85 (3 patriarchates, 7 archbishoprics, and 75 bishoprics) were vacant. Beside the actual bishops, there are 236 merely titular archbishops and bishops, called *in partibus infidelium*, because some diocese, now extinct, is assigned to them. They are mostly members of ecclesiastical and civil boards in Rome, and coadjutors of bishops whose health is impaired, and who have very extensive dioceses. The total number of men having received the episcopal ordination was therefore 985, which number would be raised to 1070 if all the vacant seats were filled.

Many of the missionary districts have not yet been organized into bishoprics, but are placed under superiors bearing different names. There were in 1861 thirty-nine apostolical vicars, three apostolical delegates, and eighteen apostolical prefects. Eighteen of these offices have been created by Pius IX, and seventeen were vacant.

The monastic orders have for many centuries not prospered as much as since the beginning of the pontificate of Pius IX, who, like many laymen and priests of the Church, is a member of a so-called "Third Order," which binds its members, though not living in convents, to the observance of the order of prayers, special festivals, etc., of the order to which they are attached. Pius proclaimed it, at the beginning of his pontificate, as one of his greatest wishes, to effect a reformation of the monastic orders, many of which were still generally known to be in a state of great degeneracy and corruption. Considerable results seem to have been achieved in some countries, as France and Germany, although the numerous legal proceedings in the former country and Belgium against monks and nuns indicate that in many instances open corruption has been succeeded by a secret one. Yet it cannot be denied that the number of monks and nuns is rapidly increasing, and their services in behalf of their Church are very effective. The completest account of the present number of monastic institutions is given in a "Statistical Year Book of the Church," published by a German monk.\* It gives an alphabetical list of all the orders now extant, and under each order, likewise in alphabetical order, a complete list of all the houses which the careful and extensive research of the editor could ascertain. Ac-

\* P. Karl vom heil. Aloys, *Jahrbuch der Kirche*. Vol. I. 1860. Ratisbon, 1860.

ording to his account, there were, in 1860: male orders and congregations, 83, with 7,065 establishments and 100,000 members; female orders and congregations, 94, with 9,247 houses and a little more than 100,000 members.

A large number of monastic associations has been founded since the beginning of the XIXth century. Most of them belong to France, and several have already attained a considerable extension. They all bear the impress of the progressive age whose offspring they are. The marks which externally distinguish them from the non-monastic world are less visible than in the older monastic orders; and the social wants of ecclesiastical and civil society, instead of inactive contemplation and idle speculation, stand pre-eminently forth as the primary cause of their origin and the chief object of their labors. A large number of them are devoted to the instruction of youth. Such are several new congregations of school brothers and school sisters, brothers and sisters of St. Joseph, brothers and daughters of the Holy Cross, etc. Many others bind themselves to the service of the sick and the poor. Among this class no association has grown more rapidly and become more popular than the one called "The Little Sisters of the Poor," founded in 1853 by two female servants for the purpose of taking care, in special establishments, of poor old men and women. It rapidly spread through the large cities of France and Belgium. In most instances the city authorities have aided in the erection of these establishments, and still contribute to their support. They seem to have thus far given general satisfaction; for as far as we know, they have been entirely exempt from the charges brought by the press and public opinion against so many members of other associations.

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### SPEECHES AT THE BRITISH AND FOREIGN BIBLE SOCIETY.

ONE of the best speeches at the late meeting of the British and Foreign Bible Society was made by the Rev. Lachlin Taylor from Canada. We give a couple of extracts from it. The first as a specimen of a noble Christian respect and sympathy for the United States, whose bold delivery in Exeter Hall is in fine contrast with much that has been said and published in the British Isles during the last eighteen months.—The second contains a most interesting account of the work of the Spirit through the reading of the sacred Scriptures in a neighborhood in the western part of Canada.

When the spark of war was seen by us in the distance, and when the clarion blast sounded "Prepare," had that war fallen upon us, which God mercifully in his providence prevented, my beloved Canada would have been the battle-field, as you are well aware; and the conflict was to be with our noble cousins. I repeat the phrase, "noble cousins;" for speak ill of them who may, we cannot—glorious United States, glorious brother Jonathan; firstborn son of our own great nation; no wonder, Anglo-Saxon and Anglo-Celtic as he is, that he is great, for he had a great origin!—when that conflict with our cousins threatened, we arose to a man, we girded on our armor, and the shout was heard from one end of the country to the other, "God save the Queen, and protect her possessions!" But noble brother Jonathan is getting right at last; he is learning wisdom by what he has to suffer, and although President Lincoln's government little thought of making the abolition of slavery the issue of the contest when they commenced, for they distinctly, again and again, disavowed it, He who has made of one blood all the nations that dwell on the face of the earth, has taken it into His own hand, and, my lord, in the

District of Columbia, in the heart of the great republic, both houses of Congress have passed, and the signature of President Lincoln has been given to the decree that slavery shall henceforth for ever cease to exist; and proceeding from thence, the work shall extend to the extremities of the land, till the noble eagle, whose pinions shall gather strength as he flies, shall float over that vast territory, without seeing a single bondman, or a single individual, because his skin is dark, in chains; and the noble stars and stripes, second only in beauty and power to our own banner, will then float over a free people; and next to the glorious union jack will be the admiration of the whole world.

As I am well known by my tongue to be a Highlander by birth, I may be permitted to mention the case of a large station in the western part of Canada, which was settled in the early days of the colony by Highland Scotchmen, for they generally cling together—clannish to the last. These men settled in a large district of the country; but, unfortunately they were all benighted, bigoted Roman Catholics, and there were not more than three or four individuals in the entire station who could read. One of our colporteurs got a copy of the Word of God introduced to one of these individuals in the old sublime Gaelic—the language in which they used to pronounce the sweet name of mother. The man to whom the book was given read it stealthily, at first only venturing upon a few sentences, and then putting the book down. Afterwards, he would go back to it and read a little more, and then the others heard of it; but as it was in Gaelic, they thought it could not do them much harm. Without dilating further upon this, let me observe that now the entire settlement gathers together, three evenings in the week, to each others' houses, and the few that can read among them read to the rest from the Word of God. There is a copy of the Bible in almost every house, and with that dogged perseverance which is the characteristic of the real Scot, they hold to the book amidst all the threats of bell, book, and candle, that can be brought to bear against them from the throne of the holy father, and put him and all his agents at defiance.

At the same meeting the Dean of Carlisle made an admirable speech, from which we give a single extract:

We are all familiar with the island of Madagascar, but there is another island which presents a singular contrast to it, the inaccessible island of Japan, which is now exciting so much interest, and whose ambassadors are now among us and whose martyrs Rome has now thought of canonizing, though they have been dead and buried without that benefit for 200 years, and will not, I suppose, sleep any better for it when they get it. About 350 years ago Rome planted a Mission in Japan, and so signal was its success, that when Xavier landed there, he found Christianity the religion of Japan. Christian churches had sprung up, and cathedrals were built, and an embassy came from Japan to do honor to the Pope. But, almost to a day, 100 years after this Popish Missionary landed at Japan, the last Christian was swept out of the island, the very name of Christ was obliterated; and now the only way in which the Christian religion can be at all traced there, is the old practice of teaching children to trample upon the cross. Whence this difference? In Madagascar equally there has been bitter persecution. The Missionaries were driven away, and could only teach in dens and caves, going in peril of their lives. But when the door was opened afresh, and God gave the island a liberal Prince, what do we find? Is Christianity extinguished there? No! it shines brightly and burns beautifully. What is the oil which has sustained it? The written word of the living God. Let it be written in letters of brass, that although the Church of Rome spread her Missions during those early centuries, through all the circumference of the globe—in South America, in Asia, and in Africa—and though thousands submitted to her sway, she cannot show a single copy of the word of God translated into any of the languages where she sent her Missionaries. This is the great distinction between Romish and Protestant Missions. The first thing that a Protestant Missionary does, if he be a true man,

is to place the Bible in the hands of those he seeks to convert, translated into their mother tongue. That is the last thing that the Roman Catholic does; and all that he ever has done has been to put the translation of the Mass-book into their native tongue.

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## BLIND BARTIMEUS RESTORED TO SIGHT.

FOR THE CHILDREN.]

[MARK X: 46—52.]

JESUS the town of towering palms,  
With multitudes has passed,  
And on towards the capital  
He wends his journey last.

Not far from Jericho there sits,  
As wont from day to day,  
A beggar asking charity  
Of all that pass that way.

He's blind—'tis Bartimeus!  
Whom all the people know,  
And travelers, as they pass along,  
Their alms on him bestow.

But as he sits as usual,  
His rug about him wrapt,  
A sound arrests his listening ears,  
Which ever thus were apt.

The noise is still increasing!  
Distinctly tongues he hears,  
And as he lists, the tramp of feet  
Falls louder on his ears.

He hears that it's *The Nazarene*,  
Of whom he'd oft been told,  
To whom he'd often wish'd he could  
But all his griefs unfold.

"Jesus," at once aloud he cries,  
"Thou Son of David great,  
Have mercy on a helpless one,  
O pity my estate."

The multitudes rebuke him,  
And bid him hold his peace,  
But he in earnest louder cries—  
He will not for them cease.

At length the Son of David  
Has heard the beggar's cry,  
And stops at once to lend his aid,  
He cannot pass him by.

He orders them to bring him forth,  
That he his wants may see,  
At once the comfort they impart,  
"Rise, Jesus calleth thee."

Aside his garment quick he throws,  
There is no time to waste,  
And to the Son of David  
All breathless comes with haste.

"For thee what wilt thou have me do?"  
The feeling Saviour said,  
"Lord, that my sight I may receive,  
I now implore Thine aid."

He's poor, but now his greater grief  
A place can only find,  
He asks not now for riches,  
But only thinks he's blind.

With words that fell like music  
Upon the suppliant's ear,  
Jesus the words of kindness spoke,  
The beggar joyed to hear.

"Henceforth let peace thy way attend,  
Thy faith thee whole hath made."  
And strange to tell, his sightless orbs  
Aside their darkness laid.

And now he looks all wonder,  
At sun, and earth, and sky,  
But chief *The Healer* at his side,  
Attracts his beaming eye.

He hastens not to tell the news,  
'Mong friends he ne'er had seen,  
But henceforth follows Jesus, who  
His greatest friend had been.

And so it is with sinners still  
When Jesus speaks them whole,  
They follow on to know the Lord,  
The Healer of the soul. X. Y. Z.

"The Good News."

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"To KNOW Him who is 'the way, the truth, and the life,' is the sum and substance of Christian faith. To be like unto Him, who left us 'an example that we should follow his steps,' is the perfection of Christian practice. In this Christian country, blessed be God! the lay members of our Church have full opportunity of 'knowing these things;' and 'happy are they if they do them.'"—*Bp. Van Mildert.*

## THE FOREIGN FIELD.

IN addition to letters from our Missionaries abroad, we have received this month the Annual Reports of the Evangelical Societies of France, Geneva, and Belgium, which are full of interesting details of the work of God in the portions of the Papal World to which they relate. We shall give such items of importance from them as we can find room for from time to time.

## ITALY.

The subjoined letter from the Rev. E. E. Hall, Florence, will be read with interest. In a letter which accompanies it, dated June 30th, Mr. Hall informs us that as most of the Americans who attended his service during the winter had gone to the Baths of Lucca—a watering place near the city of Lucca, which has acquired the dimensions of a large town, and to which many strangers resort for the summer-season—he had resolved to place his family there for three or four months, coming frequently to Florence, which is an easy affair, for the places are not far distant from each other, and withal are connected by railroad. Mr. Hall wrote that he purposed to hold a service every Sabbath during the summer for the benefit of such Americans and English at that place as may be disposed to attend, in the apartment of Mrs. Bethune, who had taken up her abode there for some months, and had very kindly placed her saloon at his disposition for that service. In the letter to which we have just referred, Mr. Hall speaks decidedly in favor of the experiment which the Executive Committee have resolved to make,—namely, to send an excellent young man, the Rev. W. G. Moorehead, to Florence, to qualify himself for preaching the glorious Gospel of our Lord to the people of Italy. Mr. H. does not regard this step as an *experiment*, however, for he speaks of a young French Protestant, (who resided some time in

New-York,) that has acquired, in less than a year, such a knowledge of the Italian language, as to labor with advantage as an assistant to the Waldensian minister of a chapel in Florence—visiting the poor people at their houses, ministering to the sick, etc., etc. Of Mr. Moorehead and his mission we shall have more to say in the next number of THE CHRISTIAN WORLD. But now let us read Mr. Hall's letter relating to the good work in Italy:—

AN agreeable evidence of progress in Italy appears in the character and results of recent prosecutions in the civil and criminal courts. On the one hand, the Roman priests are discovering that a trial by jury is different from a trial by the Inquisition; and that the arrest and accusation of a Protestant is not equivalent to condemnation. On the other hand, they find that under a constitutional government, which has made all men equal before the law, priestly prerogative is no protection for unlawful and criminal actions.

One of our Evangelists was accused of attacking the religion of the State because he published a tract exposing the absurdities of Romanism. This accusation was made and the prosecution urged on, by the priests of Portoferraio. He was tried at Lucca, and condemned, more on account of the ruling of the presiding judge, than the conviction or sympathy of the jury. But before the sentence was executed, a royal decree annulled all penalties and fines imposed for offences through the press. It was a great triumph for the Evangelist, and a terrible shock to the antique notions of priestly power. Recently a similar case has been tried at Lucca, and the jury acquitted the Evangelist and

Colporteur, though the case was argued by the same royal proctor before the same *codini* judge as the first case. But the jury appeared to think that the days of religious persecution and intolerance were ended.—Such a decision among the bigoted population of Lucca, is proof of wonderful progress. The acquitted Evangelist, the same night of his acquittal, held a meeting in the city and preached the Gospel for the first time to thirty citizens of Lucca. And every Sunday since his trial he has continued this religious service.

Several cases have occurred recently, in which some of the higher clergy have been prosecuted and condemned, for offences against the laws and the government. The court of Assize of Bologna, in one of its first important jury trials, has pronounced judgment against Monsignor Carizi and his companions. The Monsignor was condemned to three years imprisonment and 2500 francs fine; the priest of San Procolo, to one year of prison and 1000 francs fine.—These priests were arraigned for publishing seditious papers, and inducing soldiers to desert the army of the King.

The prosecuting officer, among many other striking observations, concluded his long address to the jury, in substance as follows: Ministers of religion, forgetting their sacred office, have made themselves most willing instruments of political passions; you will repress these abusive and dangerous acts.—They have desired to resist the authority of law, as worthy of respect: by a just rebuke you will make it always respected. They have undertaken to destroy the foundations of our rising national edifice: you will show the hateful courtiers of the past, that they are powerless against that which is upheld by the will and affection of an entire nation. Unable to renew the combat on the field of battle, they have attempted to disgrace our glorious arms, by indiscipline, immorality, dishonor, covering the infamous attempt with the cloak of pretended piety. You will declare that they do but condemn themselves, since dishonor and baseness can only serve an unjust cause. What more can be said? Their blindness is so great, that to accomplish their end, they compromise reli-

gion itself, in making it inconsistent with liberty and independence—as if religion were a corruptible, a debased thing, and not the most important means of progress and civilization.

Gentlemen of the jury! a great Italian the keenest observer, and best interpreter of the facts of human history, has left recorded in his immortal writings the declaration, “that the Italians are indebted to the court of Rome and its blind disciples for two great evils; the first, of being without religion and wicked; the second, of having a divided country.” It has been reserved for us, notwithstanding the vain caresses at first, and afterwards the cruel violence of the Roman court, to reconstruct in one unique and strong body the scattered and feeble members of Italy. We have also another task: to make religion powerful in the integrity of its doctrine, in the purity of its morals, in the holiness of its discipline, in the perfectibility of its social development.

These sentiments were never before uttered in open court, in the attentive ears of profoundly interested hearers. And it is not strange that they were received with great and prolonged applause.

E. E. HALL.

#### FRANCE.

The following letter from Lyons, dated July 14th, possesses uncommon interest:

THIS is about the epoch of the year when our half-yearly general Circular usually appears. But as from various motives our Committee of Evangelization have resolved to publish said Circular henceforth in autumn and spring instead of midsummer and Christmas, there will be naturally a longer space between the appearance of the first and the second this year.

Allow me therefore to send you meanwhile a few remarks in writing.

There is no essential change to notice in the general position and character of the work. The attempt lately made by an inferior authority to arrest the cause at Saint Bel (one of our stations) has proved abortive, through the equity and wisdom of the superior, so that the work continues without

interruption. It has had for effect, however, to make manifest once more the fidelity of our humble country friends, whose firmness has been put to a severe test. Their feeble resources, and even their liberty, were at stake, and yet they remained steadfast. Amongst others, one friend said, "I have never felt so happy at any meeting as at that where we saw the police attending to take a *proces verbal* of our services." Another, a female, come from a distance, being observed by the Evangelist, he thought it but just that she should be informed of what was going on that day, and therefore intimated to her the danger she was incurring by her attendance that day. She kindly thanked him for the delicate feelings thus expressed, "but I intend to remain the service out," she added, "for I have not come here in ignorance of the circumstances. I participate in your privileges, so I mean to partake of your trials also;" and at the close of the service she came forward courageously and gave in her name to the police, to the edification of all present. *All things work together for good to them that love God.*

The great calamity brought upon our poor silk-weavers, and which has excited such sympathetic interest throughout the country, has not passed (alas! it cannot be said to have passed as yet!) without producing *some* good,—were it but the making known the difference, in trying circumstances, between the pious poor and the worldly.—Great numbers of silk-weavers of every age have been forced to apply for employment in masonry, digging, terrassing, and similar public labors, in order to gain a scanty livelihood rather than beg, and thus whilst complaints were not wanting against such as manifested their discontent by negligence, murmuring, bad work, swearing, drinking, &c., there have been, on the other hand, instances of Christian submission, patience, and edifying conversation which have rounded to the honor of the Gospel. B. was remarked for his regularity and good conduct in working in the Park. "I am told you are an *Evangelical*," said to him the foreman one day. "Yes, sir, I am," replied B. "Well, can you let me know what your religion is?" "With pleasure, sir," and

taking out some tracts he had in his pocket, B. offered them for inspection and edification. Next day the foreman told B. that having read the pamphlets, he found that his religion was not so bad as some people thought, and that those papers were worth being read, and therefore he left him at liberty to circulate them amongst his working companions. B., happy in the opportunity of making known the Gospel, did not fail to distribute as many tracts as he could among his work-mates, Romanists and others, who it is believed have been none the worse for learning in this simple, providential way, what perhaps they might never have known otherwise; and as to B., he has not lost in their estimation, for since then he has frequently been spared the more heavy portion of the work, which has been taken by younger men, *he being 68 years of age!* B. is one of the oldest and most venerable members of the church.

As to the effects, in a religious point of view, of the present universal discussion of the *Romish question*, we can say that here and in other parts of the Empire where the Papacy has its roots struck deep—they are of a two-fold nature. On the one hand, increasing sympathy for the afflicted Pope, with courageous efforts to defend and uphold the tottering edifice and to strengthen the injured cause—whilst on the other, rays of light and good sense are breaking in on the public mind, and even on the minds of some ecclesiastics. The writer received a few weeks since the following letter:

"After fifteen months of struggle, doubt, and perplexity, which have been a real torture to me, I have at length arrived at a conviction which I believe final, and stronger than all obstacles. My intention is to embrace your doctrine, to take my place, till my expiring breath, under the banner, so pure, of the Gospel, and to become one of the zealous propagators of its beneficent truths. Long since already I have attempted to have a private interview with one of the Pastors, but every time my attempts have proved abortive, owing to a *surveillance* which I have never been able to comprehend. Allow me, therefore, sir, to request the favor of a visit from you, it being almost impossi-

ble for me to go to see you. At my lodging we can converse at ease, without being disturbed and unseen by those whose pursuits are a real night-mare to me. I know your \*\*\* [here he uses terms which it is not for me to repeat.] Several times already I have had the advantage of listening to the voice of the Gospel faithfully proclaimed, and I hope you will not refuse my request of a visit; I will wait for you to-morrow from 12 to 8 o'clock in the evening. When we are face to face, I will tell you things which must not be consigned to writing. Believe me, &c."

It was not without some emotion the writer went to answer this call, nor still less without surprise he found himself in the presence of a . . . priest!

We cannot, of course, reveal secrets communicated under the seal of the strictest privacy, and which remain the sacred property of the party to whom alone belongs the right to divulge or allow them to be divulged. All we desire or are permitted at present to say is, that the case affords a fresh instance to prove that the Romish edifice is shaking through the proprio motu detaching of not only common stones, but of some of its pillars also. The priest in question is a man of some standing in the Church of Rome;—he appears profoundly convinced of its errors and sincerely disgusted with its consequent practices, and those of many of its masters personally in particular. He has thrown off his gown and retired from his position as a priest. Our business is now to instruct him in the truths of the Gospel, invite him not to content himself with a mere rejection of error and superstition, but to listen to the voice of the Word, yield himself to the sacred appeals and influences of the Spirit of God, and throw himself into the arms of Jesus, the only Redeemer of a poor sinner. May the Lord be with us in the sacred attempt! Another priest attended last Sunday, *in full canonicals*, at our central Chapel, listening attentively to the sermon.

My letter has grown to an immoderate length, which please excuse, believing me  
Yours, my dear Brother, with profound  
esteem and sincere affection in Christ,  
C. A. CORDES.

P. S. Many thanks for your very interesting monthly reports, as well as for your draft. The Bill on Paris is all in order.— Though much in want for the Church mission, we have acceded in the present instance to our friend and colleague's request, by leaving one-half of the sum (of 500) to the *Protestant Committee* (a distinct Society.) I have made your kind message to our friend Mr. P.

#### ITALIAN MISSION IN CONSTANTINOPLE.

For some time, this Society supported an Evangelist-Teacher at Constantinople for the benefit of the numerous Italians residing in that city. This was done at the suggestion and the request of the American and English Missionaries who are laboring there. After awhile the Missionary thought it his duty to return to his native country, where the Saviour has opened a "great and effectual door" for the Gospel.— When the Executive Committee learned that he had labored a year longer than they had understood that he was engaged for, and that the Missionaries had paid his salary from their own pockets (which they could ill afford to do, and ought not,) they directed the arrearage of his salary to be forwarded to the Missionaries, expressing their regret that any inconvenience and delay should have been incurred. The following letter from the Rev. Alex. Thomson, the excellent Agent of the British and Foreign Bible Society, whilst relating to this matter of business, gives some interesting information from the East:

CONSTANTINOPLE, July 9, '62.

MY DEAR SIR:—You will see from the receipt above, that your esteemed favor of May 13th, with the enclosed Bill, reached me in due safety. Being well aware of the peculiarly trying circumstances in which our American brethren were placed, and heartily sympathizing with them in the struggle



through which they are now passing, our Committee were unwilling to do any thing which could be considered unduly urgent, while they thought it desirable to inform you of what had been done since my first letter. This will explain the reason of my last letter, written much about the same time as your own, and which the receipt of your Bill proves to have been quite unnecessary. Accept of the Committee's best thanks for your remittance, which they value all the more from the effort which it cost you to discharge the claim, and be assured of their earnest prayers that your *Christian Union* may be richly blessed of God in all their efforts to promote the knowledge of His truth.

I shall ever retain a most agreeable recollection of your visit here in 1846, which, short as it was, made me feel a special interest in all the varied schemes of usefulness with which I afterwards saw your name associated. I regret to learn that your health is delicate, but hope that you may yet have in store many years of usefulness on earth.

I may mention, that during the month of April last I traversed about two-thirds of the Island of Crete, in company with Dr. Kalopothakes of Athens, the Bible Society's Agent in Greece. Our tour was intended to *re-introduce* the Sacred Scriptures into that Island, and we believe it was not altogether unsuccessful. I have just returned from a second tour, in Moldavia and Wallachia, where amidst much that is very distressing, the intense desire for the Word of God is a most encouraging circumstance.

We were deeply grieved to learn the untimely death of the Rev. Mr. Meriam, of Philippopolis, by the hand of robbers, while returning, we believe, to his field of labor from the Annual Meeting. It is sad indeed to think of precious lives, like his and Mr. Coffing's, being thus sacrificed: but doubtless even these afflictive events are ordained in infinite goodness and wisdom by our heavenly Father.

Again thanking you most cordially for your remittance, I am, in the name of the It. Fr. School Committee,

Your most faithful Friend and Brother,  
ALEXANDER THOMSON.

REV. ROBERT BAIRD, D.D., Cor. Sec. of  
AM. & FOR. CHR. UNION, N. Y.

#### CHILI.

Under date of July 1st, the Rev. N. P. Gilbert writes thus from Santiago, Chili:—

AFFAIRS are moving on as usual, improving slowly. The average attendance has been the same in June as in May, viz. 15. Nothing as yet has been said about observing the Lord's Supper. I suppose that at some time, perhaps, not for many months, it will seem desirable to form a church. In regard to this matter I shall of course consult Mr. Trumbull, and act conjointly with him. I wish the advice of the Board, and to know how we shall proceed about building a church. Would the authorities allow one to be built in Santiago? I do not think they would give permission in the outset; but if one was built, I do not think they would prevent its being used as a church. If the matter comes up squarely, they would be obliged to close those in Valparaiso, or to allow one here I think. My opinion is, that they will never close those in Valparaiso. With perfect safety a house might be put up, reserving a part for a dwelling house.

Your last letter, I think, was sent to the care of some one in Panama. Can I have my mail matter sent in some such way?—Occasionally please to send us some numbers of the missionary magazines, or even some secular papers. We have had nothing of the sort for months. Yours, very truly,

NATH'L. P. GILBERT.

#### EXTRACTS FROM A COLFORTEUR'S JOURNAL IN SOUTH AMERICA.

March 4th, 1862. Visited nine families, and had opportunity of showing the natives the only way to heaven through Jesus himself. A German from V. came to speak as an inquirer on religion. A native who keeps a little shop was willing to sell Spanish Testaments, saying he would not ask leave of the priests, because he is free, is not bound, and knows what he has got to do.

5th. I was astonished to hear the words of two natives, brothers, who called me into a house and bought a gilt copy of the Spanish Bible from me. They had wished for a long time to have such a book.

6th. To-day visited ten native families. In one house sold a Bible and Testament, Spanish, where the man was overjoyed to obtain what he counted the greatest treasure in his dwelling. For a long time he had desired to have the Bible, and, though aware that it is prohibited, he is not afraid of the priests. Both he and a friend spoke like Protestants, inviting me to visit them again. "Only Jesus" were their words, and "No saints can help a soul into heaven, because all had been sinners."

In another family, where I had sold a Bible on a former occasion, the feeling was very different. They were alarmed, having heard from a friend that it is forbidden to read it. The woman said I must take it back again.

7th. Had a conversation in the hospital with a German Catholic for nearly an hour. He had many books against the Protestants. I had only a Testament, with which I tried to show him his errors, and succeeded.

Met with an Englishman, twelve months in another hospital; after a long conversation, found myself unable to convince him that he needs a Saviour.

10th. Sold a Bible to a native, a merchant. He was very civil and free spoken. His wish is to live according to the Scriptures. Visited a German, a Catholic. He and another young man, a native, bought books. Both were convinced of the error in which the priests had kept their minds.

12th. Visited eighteen native families, but found little encouragement. In one house, where I had sold two small Spanish volumes some weeks since, "Break of Day" and "Tract Primer," a priest had come and forbidden them to be read. Sold only one Bible, one Testament, and four small volumes to-day.

14th. Called at the French Hospital.—Had the satisfaction of hearing that most of the sick, 28 men, held the views of Protestants, and were against the Pope. Though there was a priest lying ill there, they were not afraid to have him hear them speak against their own religion.

17th. In two houses, where one man had a Bible, an "Andrew Dunn" and a book "Against Rome," and the other a volume

against Protestants, published in Santiago, I was surprised to find both expressing their belief in Christ as the only right way. I had long discourse with them both, and was gratified.

18th. I had to-day the joy of hearing in two different families what the benefit of reading the Bible and tracts had been. One man, a native, called me to his house to buy other books from me. About five months ago he bought a Bible and Pilgrim's Progress in Spanish. I also gave him, then, some tracts, as well as to a friend of his. I was astonished to hear how well acquainted he was with the Old Testament; and now he has begun to read Matthew. After laying many questions before me, he bought two other books. He is very well informed; his confession is to beg Jesus alone to pardon his sins.

Two others, natives, in another part of the town, believed only on the words of Jesus, and not on the words of the Pope. Both have a great desire for tracts, and very often try to persuade their friends to buy a Bible.

19th. Out of three men, to each of whom I sold a Bible to-day, of different nations, an Englishman, a German, and a native, the native was more able and willing to serve God than the other two.

26th. Went to a native who had sold his Bible to another man, a friend of his, and now wanted an additional copy for himself. Had a long conversation with him.

Found opportunity of speaking with two Englishmen. One bought a Bible. The other promised to attend church next Sunday. He told me his parents were Christians, and in his youth he had had to attend church regularly twice a day, as well as the Sunday-school. But since he came to this port he has been a wicked man, though now he wishes to become a better man. After reading a tract, "Are You a Christian?" he seemed thoughtful.

In a cigar-shop, where I sold two Spanish Testaments and some tracts, two men spoke like Protestants, saying that if I have a selection of Spanish religious books they will purchase more.

27th. A native whom I met on the hill was very glad to get a Testament from me.

28th. Three shoemakers promised, after reading some chapters in the Bible, to buy next Monday. They were so inquisitive that I lingered half an hour in conversation with them. They were astonished to see a book written thousands of years ago, that has been preserved till our time.

April 2d. In one family where I offered books, two natives promised soon to buy D'Aubigne's Reformation in Spanish. Not seeing pictures in their rooms I asked, and they answered that their confession is to God and not to the priests, so that they neither

kiss (images on) paper nor of wood. Four times I have called at this house. They have always been glad that I brought them a tract.

3d. My experience leads me to think that if the Lord will reform this nation, and we see true liberty of conscience, a great many will become Protestant Christians. To-day visited eleven native families—none feared the priests—if I had a selection of books I am sure my laboring would be with more success.

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## THE HOME FIELD.

We give some extracts from the Reports of the Missionaries in the Home Field :

### WHAT A GERMAN MISSIONARY SAYS—

There have been some more new comers to our church here, and the interest which at first was felt by a few in our Mission, begins now to spread wider and wider. An earnest interest is awakened by some of those Germans who ignorantly but determinedly opposed every thing that sounded like Faith. And they now, having come to the saving knowledge of Christ, are valuable auxiliaries in aiding me to reach other families—to talk to them, and to spread the Word of God among them, instead of the Popish mummeries!

The past month was likewise a month in which the Lord visited many of this people with sickness at home, and gave them thus an opportunity to find the Lord in their pains, seeing that there is none to help but God. Death too was with us, and tidings of it reached some of our number from the battle-field. There are over 1500 Germans alone from N\*\*\*\* in the army.

So far there are, I believe, really converted fifteen persons, mostly heads of families. But this is only the beginning : there is prospect of many more; for our meetings are growing in solemnity and earnestness daily. Besides this field had been so much neglected, and mostly Romanists are coming to us. I shall bring this people before the Session at an early day.

I cannot close this letter without bearing witness to the deep interest which the American members of this Church take in our Mission, and how they do all they can to aid me in spreading the Word among the people. Continue to pray for me and for us all.

### REPORT of an ITALIAN MISSIONARY.

In making up my report for this expiring month of July, I can state that in general the missionary work has been going on in the usual way and with usual interest.

In speaking of the different branches of my labors, I may mention, first, my Sunday meetings, which have been attended during this month by a limited number of Italians. As the Grand-street Presbyterian Church, where my Sunday meetings are held, is undergoing some repairs, I have to move from the basement of said Church, and invite the Italians to come to my house for a few Sundays. The Public School in Grand-street between Wooster and Laurens, where our Sunday Mission School is kept, has been closed since last Friday, because during the vacation the building has to be cleaned and repaired. In consequence of this, our Sunday-school, of which my Italian classes form a part, has been closed since last Sunday, but will be re-opened with the month of September. I will likewise give a recess for a couple of weeks to the daily morning and evening school, in order to clean and repair my school-room.

In visiting Italian families, I had no interruptions during this past month. I have even extended them to Williamsburgh, where I was called to visit a sick person, lingering with consumption. This man was one of my scholars some years ago. From his infancy he had been trained in the Roman Catholic religion; where, however, he had, it seems, no religious instruction at all. He never read the Bible, nor heard it read, never heard a prayer in his own mother tongue, nor in any language except what he muttered in bad Latin; consequently I was not surprised to find his knowledge of the living God to be of the lowest degree, his soul having no light at all in respect to a life to come; and seeing that he has to die, perhaps in a short time, he is without hope or comfort, and, in one word, in a very dark state of mind. I have been there some six times, instructing him in the way of salvation, and trying to lead him to Christ, the Saviour of sinners. Besides spiritual comfort, I was enabled to bring him at my last visit bodily relief: a gentleman was so kind as to send me some aid for him. I trust that the Spirit of God will enlighten his mind and give him a broken heart, in saving him like the dying thief in the very last hour.

In the course of this month I got some good tidings about several young Italians who once attended my Sunday and day schools, and then went to California to work there in the mines. Before they left I provided them with Bibles, and I was happy to hear that the instruction formerly given them has yielded some fruit, as it seems, for they come together every Sabbath day, instructing themselves in the Word of God and searching the Scriptures, the best of all gold mines. I hope that *this mining* will not be without fruit. Other encouraging tidings I got from an Italian, mentioned several times in some of my former reports as the husband of a wife who died so happy last spring in Hoboken. When the wife's father heard of her death, he sent the husband some money to enable him and his child to go back to Italy. He consequently returned to Tuscany, where he has joined an Evangelical church, and determined to lead a new and Christian life. It is evident that

the example of his wife when dying, and her last exhortations to seek the Saviour in the most direct way, remain impressed on his mind.

From another Italian, once a member of my school, who, in company with some others, joined the Garibaldi Guard last year, I have good tidings. I had distributed among these Italian soldiers a large amount of good reading, and many soldiers' books in the Italian language. Among others there was one little book (*il piccolo compagno*, or the Little Comrade), which contains a selection of prayers and beautiful spiritual songs.—Among the latter is one entitled *The Redemption of Sinners*, which was not in accordance with the taste of some Catholics, who therefore prohibited this little book as a dangerous one. Now I hear that the distribution of these soldiers' books has not been without some fruit, and that in spite of the wicked spirit commonly found in camp-life, there is still a number of Italians who read the distributed books and the prohibited one too, with their New Testament, seeking among the horrors of war that comfort which their immortal souls are in need of; and I trust in God that the seed formerly sown will thus yield fruit for eternity.

This cheering news teaches me anew that my labors among the Italians are like seed sown in hope for eternity, and that in due time it will appear that my work has not been entirely in vain; and I feel much encouraged to continue my labors with new vigor, as the work is not of men but of God.

Remember the Italian Mission in your prayers, that God may bless my labors and grant His blessing upon the Mission, in general.

#### FROM A MISSIONARY in the WEST.

I have delayed this month's report a few days beyond its regular time, that I might tell you of the celebration our schools had, on the 4th, the anniversary of our independence as a nation. Owing to the unsettled state of affairs here last year, we did not deem it prudent to have any turn out: but this year we made amends for last. The seven schools connected with our Society assembled at the Mission-house of the Ame-

rican and Foreign Christian Union at eight o'clock in the morning, accompanied in most cases by their Sunday-school teachers, some of whom belong to the best families, and are the wealthiest merchants in this city.

We marched in procession at eight and a half o'clock, in number about three hundred, every one having a flag or some emblem of loyalty displayed; and as we marched to the *dépôt*, where the cars were in waiting, we got many a cheer for our patriotic display. We arrived at the Fair Grounds about ten o'clock, and after spending a very pleasant day, and singing many national airs, we returned to the city at 6½ o'clock, all seemingly delighted with the day's pastime. The dinner for all, and the other expenses, were defrayed by a few of our liberal merchants, and some ladies, among whom I would mention Mrs. P\*\*\*\*, who has been the steady friend of our Society since my arrival here; also Mr. A\*\*\* and Mr. B\*\*\*\*\*, and Mrs. P. P\*\*\*. All contributed, in order that these children of the Mission might honor appropriately the glorious 4th, which they did with feelings of deep gratitude to Him who hath saved and preserved us as a nation. And, oh! may he still keep us in the hollow of His hand, and remove from us this unholy rebellion! The schools are all giving good signs of vitality, though not as large as in the spring; and my meetings, and visits, though well received, are not attended by so many. I am still supplied by the Agents of the Bible Society and of the Presbyterian Board of Publication, with Bibles and tracts for my work, and the soldiers get a good number of the latter. May He who in a moment confounds the thoughts of men, baffles their projects, and laughs their policy to scorn, bring peace out of our present troubles, and make us what we once were, great, glorious, and free. May the Gospel take deep root, where rebellion against God is now potent for evil.

Your servant in Christ.

#### A BIBLE-WOMAN WRITES—

This month has passed away rapidly, for all our work has been fraught with uncommon interest. Many pleasing incidents have so cheered our hearts, that our health, which

for some time had been drooping, has almost unconsciously been restored—and to-day we are feeling stronger than for several months. Our schools are doing as well as could be expected, taking all things into consideration, and we have good reason to believe that others, here and elsewhere, are becoming more acquainted with our work, its motives and object. Truly our hearts "thank God and take courage." During the visits made this past month, we have witnessed much wretchedness and destitution among the lower class of Irish, all the necessary consequence of their love of strong drink; and many times we have wished we could annihilate its very existence. It is the curse of this city, and we dread to come in contact with it; but our hearts yearn after the little ones, and we pass from room to room, through the alleys and by ways, cheerfully and hopefully, seeking their attendance at our schools, promising them rewards for punctual attendance and bringing in others. During our visits one day, we called to see a poor, sick, feeble child, and found it dressed for the grave! The neighbors, though all very poor, had made a great effort to lay out the precious one, as they said, *dacently*, and it did look beautiful in death. They said the Corporation (meaning the City,) was going to bury it, and quite a number were waiting. We could not resist the impulse to improve the time and place to read a portion of Scripture, offer prayer, and unite in singing with the little girls present, some of whom had learned our school hymns, all present seeming to enjoy it very much, though all were Roman Catholics. The older girls of the same family have been kindly cared for, and brought into the Sunday-school. There is so much bigotry, and superstition, existing in this class, that we truly rejoice in one such opportunity. We feel more and more like "sowing the seed in the morning, and in the evening not withholding our hand," for we know not "which shall prosper, this or that."

In conversation with one woman, who was more than commonly bigoted, she said, "We had no reason to think more of the Bible than any other good book; still it was written in and by their Church," (the

Church of Rome), and said, vehemently, that she would suffer all manner of torture, even death itself, before she would give up her Church, or any of its principles. Oh! we thought, if all who professed Christ were as zealous and steadfast, all this false refuge of Catholicism would melt before its penetrating and purifying influence. Is it not time for Zion to awake, and put on the beautiful garment of salvation, and gird up her loins, and fight manfully the battles of the Lord against the mighty? Among our labors we have not forgotten the poor sick soldier, who has periled his life for his country, left home and loved ones to maintain the rights of the best country and government in the world. So many of them are very sick, and long for the familiar faces and kind hands of their own domestic circle, yet grateful for the attentions of sympathizing strangers. Approaching the bed-side of one noble looking young man, and taking his emaciated hand, we observed to him that he was very feeble, he turned his great, bright, earnest eyes upon us, and said, "pray for me." The next day his soul went to God who gave it. Another, who is now very low, says he has tried to come to Christ since he has been sick, but "knew not how." We read the 14th chapter of John, and oh how earnestly he looked and listened. Have visited him since, and he told us he had thought very much of

our conversation, and requested us to read a piece of poetry, "Jesus, I come to Thee." I could speak of many more cases equally interesting, but these are sufficient for the present. All these things, with a sense of the shortness of time, ought to stimulate us to increased exertions, grateful to God if such feebleness can be used, in any way, for the advancement of His glorious kingdom.

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#### MISSION TO THE FRENCH CANADIANS ON THE ST. JOHN'S.

IN our last number, we stated that the Committee had appointed a Missionary who will labor among the French Canadians in the Madawaska and other settlements on the St. John's River, in the State of Maine. We are happy to say that the young brother has accepted the appointment, and expects to enter upon his labors in the autumn.

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#### FRENCH MISSION IN PHILADELPHIA.

THE French Mission in the city of Philadelphia is doing well. The Chapel and Sabbath-school services are well attended. The Rev. Mr. Fargues is at this moment on a visit to France, but his place is well supplied. Mr. F. is expected to return in a few months.

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### MISSIONARY INTELLIGENCE.

Much Intelligence, some of it of a more than commonly interesting character, has reached us from the foreign lands, during the last month. We can only give a summary of it.

#### THE WORK IN THE PAPAL WORLD.

Our readers will find in the letters from the Rev. Messrs. Hall, Cordes, and Gilbert, given in the preceding pages of THE CHRISTIAN WORLD for this month, some cheering facts relating to the work of God in Italy, France, and Chili. Truly the Saviour gives us much encouragement in the work of imparting the glorious Gospel to the millions

in Papal lands who are ignorant of the way of salvation. Amidst the superstition, infidelity, and ignorance of the Bible that prevails so greatly in all such lands, there are to be found many instances of extraordinary preparation for the reception of the good "seed of the Word." Just as these lines are going to press, we have received an interesting letter from the brethren in Belgium, setting forth the steady progress of the

kingdom of God in that small but populous and important kingdom. It will appear in our next number.

#### TURKEY.

The most remarkable item of news—and as painful as it is remarkable—from Turkey, is the death of the Rev. Mr. Meriam, the excellent missionary of the American Board at Philippopolis, a city in European Turkey, northwestward of Adrianople. Mr. Meriam had been attending the annual meeting of the missionaries at Constantinople, and was returning to his own Station, when he was cruelly murdered by bandits within three hours' travel—in other words, some nine or ten miles, of his home! This is a great loss, and the more afflictive from the way in which it came, to the Mission in Turkey. But God, who knows so well how to make the *death* as well as the *life* of His servants to subserve His cause and kingdom, will make even this event, which seems to us so untoward, to promote His glory. Let us have faith in Him. It is a legitimate cause of thankfulness that after all so few Protestant missionaries have been called from their work by violent deaths. Lyman, Munson, Whitman, Lowrie, Coffing, Meriam—all excellent men—from our American churches, and Williams, Gordon, and several other Englishmen, not making a dozen in all, have been killed by the heathen. We do not believe (but we may be mistaken) that a score of Protestant missionaries have been murdered since the great Missionary movement began, in the last decade of the last century, and not half of that number have been killed *because they were missionaries*. The greater part of them have lost their lives at the hands of robbers and pirates, whose sole motive was the acquisition of booty, not hatred of Christianity, or a desire to oppose its progress.

The American Board has been called to deplore the loss of another excellent missionary, Dr. Jewett, who sailed with Mrs. J. from this country last May, for Liverpool, on his way back to Eastern Turkey, where he had labored for several years, at Tocat, Sivas, and Yozgat, as a physician and Evangelist. His health having become impaired, he came back to this country in 1860. But he was impelled by the love of his work to return to it as soon as his health was in a measure restored. It was not the will, however, of the Master, that he should reach his field of labor; he died in Liverpool, among kind American and English brethren, who did every thing that human love and skill could do in his behalf.

The missionaries speak encouragingly of the progress of evangelical Christianity at Smyrna, Magnesia, Adrianople, and other places in the empire. At Adrianople, the Rev. Mr. Crane has been compelled to enlarge his chapel. This the proprietor of the house in which it is, cheerfully undertook to effect, superintending every change and repair himself with care and pleasure. At Constantinople, the Rev. Mr. Herrick baptized a Turk, Mustapha Effendi, from Marash, on the first day of June. There is manifestly a growing spirit of inquiry among the Mohammedans.

There are now two hundred and seventy-five members of the church at Marash in Central Turkey, thirty-four having been added within a few months. The Rev. Mr. White, the missionary of the American Board at that place, writes: "Among those received was a little girl, only eleven years of age.—Her examination, as a whole, was the most satisfactory of all the one hundred and eleven candidates. Her answers, both in respect to doctrine and Christian experience—the knowledge of her

own heart—her simplicity and childlike trust in Christ, drew tears from the eyes of all present.” Mr. White thinks that the time has come when there should be two or more congregations and churches for the people of Marash, which has a large and widely-scattered population. There are seven Protestant day schools in *Marash*, with 350 children. The Sunday-school has 500 adults and 200 children. Schools in several neighboring places, such as Oorfa, Severek, and Aïama, are flourishing.

The good work of the Lord advances at Aintab, also in Central Turkey. Not long since fifty-two persons were received as members of the church at one time. The high-school and other schools are in a very hopeful condition.

#### SYRIA.

The American Missionaries in Syria write encouragingly in some respects. The native Protestant Church at Beirut has formed a Missionary Society, which promises well. There has been persecution again at Hums, at Ain Zehalty, and Damascus.

#### MISSION AMONG THE NESTORIANS.

This Mission continues to prosper.—The Rev. Mr. Cochran has fifteen young men in his class in theology. There are other young men of whom he has good hope that they will one day preach Christ. The numerous schools in the villages, as well as those in Oroomiah, are well attended, and the Spirit of the Lord appears to be moving the hearts of the youth in these schools as well as of the people who form the public congregations.

#### CHINA.

The Rev. Dr. Culbertson, of the Presbyterian Foreign Board, has just completed a new translation of the Bible into the Chinese language. In this blessed work the late lamented Dr.

Bridgeman, of the American Board, took great interest and an active part.

The missionaries of the Ref. Dutch Church at Amoy have formed a *Classis*, which comprises all the missionaries, we suppose, of that Church in the “Celestial Empire.” This is an event of much importance as well as interest. The rebel Taipings have been driven out of Ningpo by the combined forces of England and France. It is not the intention of the English and French authorities in China to *intervene* in the civil war that has long been raging in that country between the Taipings and the Imperialists, any further than to protect the “Sixteen Treaty cities” on the seacoast, which have been opened to the world. This they consider themselves bound to do.

It is delightful to note the success which attends the missions in China of the several religious bodies—especially the London, Wesleyan, and Presbyterian Missionary Societies in Europe, and the American Board, the Assembly’s Board, the Baptist Board, the Episcopal Board, the Methodist Board, in America. Almost without exception, the missionaries of all these Missionary organizations report every month more or less progress. Every year, we are becoming better acquainted with that wonderful country, and its wonderful people, their moral and religious opinions, their social customs, etc. In the “WESLEYAN MISSIONARY NOTICES” for August, there is a most interesting letter from the Rev. Mr. Cox, an excellent missionary of the English Wesleyan Missionary Society, containing much information respecting the “peculiar traits of the Chinese,” “the disciples of Confucius,” “the Mohammedans in China,” and several other topics. Mr. C. has visited the interior of China. He estimates the population of the Valley



of the river Yang-tse at one hundred and seventy-five millions. Mr. C. desires to have eight Wesleyan Missionaries stationed in that great Valley, making the large commercial city of Han-kow as the centre of the movement.

#### JAPAN.

The missionaries are busy, learning the language of the people—preaching as they have opportunity to the foreigners residing in the ports where they are located.

#### SIAM.

The missionaries of the Foreign Board of the Presbyterian Church, are much encouraged in their work, although they have not yet been permitted to see large fruits of their labors.

#### INDIA.

From all parts of India the missionary intelligence is encouraging. The "CHURCH MISSIONARY RECORD" for July gives a multitude of details of the work of God in Southern India in connection with the Society of which that excellent periodical is the organ. In no part of the Peninsula has there been more success in the missionary work than in Travancore and other provinces in the far South. In the "MISSIONARY RECORDER," (the interesting monthly paper of the Foreign Board of the Reformed Dutch Church,) for the month of Aug. there is a full account of the ARCOT MISSION of that body in Southern India, with a map of the country. This Mission has been greatly blest, and now

embraces six Stations—Arcot, Arnee, Chittoor, Coonoor, Palamanair, and Vellore. Each of these six Stations has a missionary at its head. The entire number of communicants in the Mission is 232; baptized adults not communicants, 149; baptized children, 262; catechumens, 47; children of catechumens, 50. The Missionaries of the Presbyterian Board report several pleasing instances of success in their late letters. Dr. Janvier mentions the opening of a school for girls of low caste in the village near Ambala, under Mrs. Janvier's care. Mr. Johnson mentions the baptism of three children committed to the care of the Missionaries at Futtehpore—two of whom, a brother and sister, "were picked up on the road, their father and mother having died on a pilgrimage, and left them desolate."

In THE "MACEDONIAN" for August are many interesting details drawn from the correspondence of the Missionaries of the Baptist Missionary Union of our country, laboring in India, Assam, China, Germany, which we should be happy to reproduce, if we could find room for them.

We must here close, without speaking of the good work in Southern and South Eastern, Western and Northern Africa, (Egypt especially), the Islands in the Pacific, Australia, New Zealand, North America, West Indies,—from all of which countries the recent Missionary intelligence has features of interest.

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### THE NEWS OF THE CHURCHES.

We regret that want of room greatly restricts the amount of the intelligence from various Christian countries, which we had hoped to give in this number of THE CHRISTIAN WORLD.

#### ENGLAND.

Our brethren of London are showing a most laudable zeal in behalf of the religious interests of the foreigners who,

in great numbers, are this summer visiting the International Exhibition. Religious services in the languages of the Continent have been conducted by cap-

able Protestant ministers from abroad in their behalf. Meetings for conversation have been held, in which distinguished dignitaries of the Established Church and others have met distinguished brethren of the Continental Churches.

Dr. Lushington, in the Court of Arches, has been giving decisions in the cases of the Rev. Dr. Williams and the Rev. Messrs. Heath and Wilson, which involve a strong condemnation of the doctrines of the celebrated Oxford *Reviews and Essays*; which is a matter of rejoicing to the friends of the Truth.

The Independents of England have lost two of their eminent ministers, the Rev. Dr. Leifchild and the Rev. Geo. Clayton, both eloquent and distinguished preachers of the Gospel. Both had reached a good old age. It was our privilege to know Dr. L. somewhat intimately for many years. He was one of the best pulpit orators and platform speakers whom we have ever known. Both these great men were eminent for piety, and for zeal in their Master's cause.

#### SCOTLAND.

In the celebrated Cardross case, the Court of Session has decided that the General Assembly of the Free Church is not a body which can be sued for damages, and that the Rev. Mr. McMillan, who had been deposed from the ministry for immoral conduct, and deprived of his place as minister of the church and congregation of Cardross, could find no redress by the suit which he had brought against that body. It is said that Mr. McM. now intends to bring an action against the individual members of the General Assembly who voted in favor of his condemnation. How much better it would be if he would seek to restore himself to public confidence and a proper ministerial *status* and employment in the churches by a good life.

#### IRELAND.

The Right Hon. Lord John George Beresford, Archbishop of Armagh and Primate of all Ireland, has died. He was a man universally esteemed for his upright life and great benevolence. He was in his eighty-ninth year at the time of his decease, and had been a bishop fifty-seven, and Primate for forty, of the National (Episcopal) Church.

The laying of the corner-stone of the new proposed Roman Catholic University at Dublin, was an occasion of a great outburst of Papal fanaticism and hatred of Protestantism in general, and of Protestant England in particular.—Our own Archbishop Hughes was present, and made a speech which has not been well received by the English press. It appears that his Grace spoke some "threatening words." The Archbishop seldom minces matters. He is an outspoken man. Nevertheless, we must think that there was a great want of good taste in a foreign Prelate's introducing international politics on such an occasion.

#### FRANCE.

The return of the Bishops from Rome, whither they had gone ostensibly to "assist" at the canonization of the 27 Japanese Martyrs, but mainly to strengthen the Pope's Temporal Dominion, was the occasion of some demonstrations of applause at Nismes, Orleans, Poitiers, and other secondary towns; but at Paris, Bordeaux, Lyons, the advent of these dignitaries was treated with silent contempt.

The opening of a large Protestant Chapel for Protestant soldiers at the Camp of Châlons, in the presence of twenty officers, three generals, and 700 or 800 soldiers, is an interesting event. So, too, is the opening of a Protestant Chapel in Béziers, where so many Albigenes were destroyed in the early part

of the 13th century, and the reöpening of a Chapel that had been long closed at Fouquere, are also events of a noteworthy character.

So, too, is the "crowning" of the eloquent work of the Rev. Ed. de Presensé, a Protestant minister of Paris, on the *History of the First Three Centuries of the Christian Church*, by the French Academy. This work has been adjudged worthy of the first "prize of virtue" this year. We believe the prize is the handsome sum of 3000 francs, or \$600. Certainly this learned body displays a liberality of opinion that is worthy of all praise.

#### GERMANY.

In Germany, and the same may be said of German Switzerland, the struggle between Evangelical Christianity and Rationalistic Errors goes on without ceasing. Two important meetings are soon to take place in that country—those of the *Gustavus-Adolphus Society*

at Nuremburg, and the *Kirchentag* at Brandenburg.

#### SWITZERLAND.

Two important meetings have within two months been held in this little country,—those of the *Basle Missionary Society* at Basle; and the *Evangelical Society of Geneva*, at Geneva. We shall speak of both in our next number.

#### MADAGASCAR.

The Rev. Mr. Ellis and his companions reached the capital of Madagascar (the city of Antananarivo) in the latter part of May, were received with joy by groups of native Christians, and were shown high respect by the king and government. The king immediately caused eleven houses to be set apart in the Capital for Christian worship. The Romanist missionaries received but little welcome. Many new and touching facts have been brought to light of the sufferings and perseverance of the converts in past years.

**OUR ENCOURAGEMENTS.**—We like to think of our encouragements, and therefore we often speak of them. They come along every month, thanks to the mercy and goodness of the Saviour. The other day we received \$10 from a gentleman in one of our Border cities, who spoke in the most cheering manner about our work in a note which accompanied the gift, and greatly enhanced its value so far as our feelings are concerned.

A very few days ago, a gentleman from one of the large towns in Illinois called at our office, and handed our book-keeper the sum of \$50. quietly saying that he was not at home when the claims of the Society were presented to the church to which he belongs, and therefore he made his donation in person, as he had occasion to visit New-York.

About the same time, a lady, in one of the pleasantest towns of New England, a member of a Baptist Church, wrote as follows to the Rev. Dr. Campbell:

"Enclosed are five dollars, which I send in the name of a *dear saint* in heaven, who was one of the earliest and most zealous friends of your Society, and who labored every where for its success, and thoroughly *understood* and *appreciated* its extensive and peculiar labors—though without active official relations to its officers when he departed to begin his life in heaven. Your Society has been ever since more than ever an object of interest to myself, and as far as possible I desire to do work like his in it. For I am sure that the Master did not call *him* away till he was ready for the blessed '*well done*' which those receive who are faithful unto the end."

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF JULY TO THE 1ST OF AUGUST, 1862.

NEW HAMPSHIRE.		VERMONT.		
E. Concord.	Mrs. Lydia Kendall in part of L. M. for Asa Kendall,	10 00	Pomfret. Rev. W. N. Bacon additional for L. M.,	2 00
Wobster.	Cong. Ch. & Soc., 2nd paymn't for L. M. of Rev. E. Buxton,	13 00	West Chester. Rev. Chas. Duren,	1 00
			Burlington. H. Matthews, Esq.,	5 00

## MASSACHUSETTS.

Charlestown. 1st Cong. Ch. & Soc.,	20 00
Boston. Essex St. Ch. add.,	10 00
"    A Friend for L. M. of Rev. Jos. B. Bixby,	30 00
Sharon. Cong. Ch. & Soc. for L. M. of Rev. Perley B. Davis,	22 07
Waltham. Trinity Cong. Ch. & Soc.,	25 31
Salem. Crombie-St. Ch. & Soc. for L. M. of Rev. J. Henry Thayer,	35 50
Attleboro. 1st Ch. & Soc. for L. M. of Rev. Benj. Chase,	3 10
"    2d Ch. & Soc. to complete L. M. for Rev. Wm. W. Belden,	13 31
Frammingham. Hollis Evan. Ch. & Soc.,	30 00
Indian Orchard. Rev. Otis Lombard,	5 00
Royalston. Emily B. Ripley,	4 00
Amherst. A Soldier,	2 00
Andover. A Friend \$1. N. B. S. \$1.25, for the field in New Granada,	2 25

## CONNECTICUT.

Torrington. Cong. Ch., by Rev. Chas. Newman,	5 00
Monroe. Cong. Ch. by Geo. P. Pruden,	20 00
New London. 2d Cong. Ch., by W. H. Chapman,	40 57
Framington. "H. Y." through the Am. Home Miss'y. Soc.,	20 00
So. Windsor. Mrs. Clarissa Olcott,	3 00
New London. 1st Ecc. Soc'y. through New London Committee,	80 00

## NEW YORK.

N. Y. City. Mrs. J. D. O. by E. Spen- cer West, Esq.,	5 00
Elba. Rev. G. S. Corwin to constitute Mrs. Margarette Rodgers and Mrs. Wm. H. Maltby L. M.'s,	60 00
Port Richmond. Ref'm Dutch Ch., Rev. Jas. Brownlee, by Am. C. Wood, Esq.,	41 73
"    An Officer on board the Gunboat Arthur,	3 00
N. Y. City. W. L. King,	50 00
Lenox. Mrs. Lydia Hall, through Rev. W. W. Rand,	10 00
LeRoy. Presb. Ch. balance,	8 00
Victor. " " "	5 98
Scénea. " " "	15 54
"    Thos. Burrill, Esq.,	5 00
Lockport. Cong. Ch.,	5 23
Knowlesville. Bapt. Ch.,	3 00
"    Presb. Ch. to make its Sabbath School a L. M.,	30 00
Brockport. Presb. Ch.,	13 00

## NEW JERSEY.

Perth Amboy. Presb. Ch. Sab. School, Rev. Mr. Wallace for Italian mission,	16 09
Pennington. Presb. Ch., Rev. Mr. Hale,	18 20
Montclair. 1st Presb. Church,	48 77

## PENNSYLVANIA.

Philadelphia. Miss'y Soc. of 1st Inde- pendent Ch. for the For. Field, by A. H. Struthers,	25 00
Lower Tuscarora. Presb. Ch. by Rev. G. W. Thompson, D.D.	33 00

## MARYLAND.

Baltimore. Lad'es' Christian Union Soc. by Miss Geraldine Vickers, Tr.,	16 00
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## ILLINOIS.

Lisbon. Cong. Ch., Rev. L. B. Lane,	1 00
Lockport. " " for Greece,	4 00
Danville. Presb. Ch., by A. G. Webster,	15 87
Springfield. Jos. Thayer,	50 09
Rockford. 2d Cong. Ch. & Soc.,	30 92

## INDIANA.

Monticello. F. G. Kendall,	1 00
Canton. Friends Meeting,	5 30
Salem. C. W. Pritchard,	1 00
Amo. Two Friends,	1 00
"    Jesse White,	5 00

## OHIO.

Granville. Mrs. S. E. Bancroft's Sab. Sch. class in Cong. Ch.,	1 00
Walnut Hills. Miss Overaker,	10 00
New Richmond. 1st Presb. Ch.,	5 08
"    1st Bapt. " "	1 06
"    M. E. Ch.,	3 51
Paddy's Run. Cong. Ch.,	2 40
College Hill. Presb. Ch.,	17 55
Cincinnati. J. J. Buttler. 1st Doz. Ink Sab. Sch. of Union Ch. for a Sab. Sch. in Athens, Greece,	15 00
"    Mrs. Judge Burnett \$15. B. Homans, Jr., W. W. Scar- borough, Jno. Shilto, Benj. Strader, \$10 each, being their 2d installment for L. M. Larz Anderson, Lucian Fay, D. G. A. Davenport, \$10 each, in full of L. M. L. C. Hopkins, J. B. W. Wayne, \$10 each, being their 1st installment of L. M.   Messrs. Horne, Peebles, Hicks, Marsh, Warren, Taylor, Perry, Spencer, McGuffy, Gould, Al- len, Yeatman, Webb, Barr, Probasco, Snowden & Otte, Mores, Keys, Waters, Church, Hine, Wiggins, Swasey, Mil- ler, Bennett, Tweed, Wright, Carson, Naesh, Mitchell, Sel- lew, Emory, Powell, Wilshire, Mrs. Worthington, Mrs. Bates, Miss Pearce, \$5 each,	230 00
"    Messrs. McAlpin, Webb, De- Camp, Marsh, Wilkinson, Col- burn, Bruce, Bradley, Easton, Este, Mrs. Brown, Fraser, Lodwick, Stetinius, Dominick, each \$3. Messrs. Brashers, Fisher, Sage, Burton, Shot- well, Devon, Breed, Johnson, Clark, Leavitt, Powell, Hop- kins, Williams, Emerson, Lewis, Fares, Morris, Emley, Farrell, Bishop, Mrs. Fagan, Gregory, Donohew, Coons, Dandridge, Neff, Rule, Forbes, Powell, Gibson, \$2 each. Mes- srs. Rathbone, Cheever, Bis- sell, Smith, Swan, Finch, Mus- tin, Goodman, Olmstead, Bald- win, Ellis, L'Homedden, Cone, Burt, Gates, Foot, Car- son, DeForest, Moffett, Veat, Glenn, Crosby, Hoover, Graves, Brown, Crosby, Pol- lock, Beesen, Johnson, Spin- ning, Shepperd, Kelley, John- son, Taft, Moyer, Griffith, Gasten, Jouaet, Jelke, Wood- side, Harper, Folsom, Cook, Lewis, Stevens, Harris, Pow- ell, Eveleth, Rogers, Kidd, Stacey, Simrell, Woodruff, Dickson, Hollister, Richard- son, Mrs. Selves, Garlick, Foster, Gaylord, Wilson, Gay- lord, Fay, Harbin, Porter, Blundell, Fletcher, Drennan, Lupton, Downey, Dunlay, Hubbell, Latta, Anderson, Wheeler, Foot, Bishop, \$1 each,	181 00
"    17 individuals 50 cts each,	8 50
"    9 " " 25 " "	2 25
"    5 " " 25 " "	2 45
WISCONSIN.	
Platteville. Cong. Church, by Geo. M. Guernsey, Tr.,	2 00



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